Fellowship

PEACE INFORMATION EDITION

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CONGRESS COMMITTEE STALLS SUPPORT FOR NUCLEAR TEST BAN

Repeated charges that powerful groups in the government oppose a successful conclusion to the months-long Geneva three-power conference on ending nuclear testing were confirmed recently in a report that a Senate resolution favoring a test ban had been stalled in committee. The resolution, S. R. 96, was introduced by Senator Hubert Humphrey of Minnesota just before the Easter recess.

It calls on President Eisenhower to communicate to the Soviet government the Senate's endorsement of the test-ban talks, and asks the Kremlin to make the contents known to the Russian people "so that leaders and people alike will know of the desire of the American people...for an effective and reliable agreement for the discontinuance of nuclear tests."

The resolution, New York *Post* writer Joseph P. Lash disclosed, went to the Joint Congressional Committee on Atomic Energy, and has stayed there. Ambassador James Wadsworth, head of the U. S. team at Geneva had indicated that the resolution would be helpful, according to Lash, but Committee members opposed to test suspension apparently are keeping it from the Senate floor.

Fellowship readers wishing to write should send letters to Joint Committee Chairman, Trenton P. Anderson.

Pacifists Defy CD Drill Orders

Screaming sirens announced the nation's latest civil defense "drill" at 1:30 p.m., April 17, and millions of citizens took "shelter" by the easy device of stepping into the nearest doorway. Indications are that most of them did it with tongue in cheek; what CD officials refer to unhappily as "public apathy" continues unchecked.

A group of pacifists from the Catholic Worker refused to take cover in New York's City Hall Park for the fourth year in a row. They were, as usual, arrested, and presumably will serve jail sentences. Among others joining in the protest was FOR member David McReynolds. The *Village Voice*, a New York weekly, carried a front-page article in which he explained the reasons for his action. Last year McReynolds ran for the U. S. Congress on an anti-war Socialist platform.

A young New York mother, unconnected with any pacifist organization, went to the same park with her two young children and also refused to run for cover. Police, evidently confused by her lack of sponsorship and the presence of the children, sent her home unarrested. Her story was widely reported.

In Haverstraw, New York, ten miles from FOR national headquarters, two pacifist housewives distributed the FOR leaflet, *Civil Defense Is No Defense,* for a half-hour before the drill and then refused to take shelter when the drill began. They were arrested and released in $50 bail for later hearing.

The local radio station, WLNA, reported the incident fully and repeatedly, including a telephoned interview with one of the women, Mrs. Ruth Best, wife of FOR National Council member James Best. The local newspaper also reported the story on the front page with substantial excerpts from the leaflet. Both reports were done fairly, and Mrs. Best's interview carried evidence of the sincerity and intelligence of her protest.

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Friends Seek Support for Integrationist Editor

Leading FOR members are participants in a recently formed committee to raise funds to support Mississippi publisher P. D. East, whose *Petal Paper* has had financial difficulties growing out of its editor's outspoken opposition to racial segregation. The new committee, called Friends of P. D. East, is seeking contributions to replace advertisers who have dropped out and subscribers who have cancelled.

FOR members on the "Friends" include national chairman Charles R. Lawrence, national secretaries Alfred Hassler and Glenn Smiley, *Fellowship* managing editor William Robert Miller, Martin Luther King Jr., and Oscar Lee. Among the other participants are Mrs. Sherwood Anderson, Van Wyck Brooks, Harry Golden and Eleanor Roosevelt. Alfred Hassler is acting as treasurer.

What Every (Negro) Voter Must Know in Alabama

Two thousand Negroes in Bessemer, Alabama, have succeeded in qualifying as voters during the eight years of the Bessemer Voters' League. The League is headed by Asbury Howard, presently serving six months on the chain gang for attempting to have a newspaper cartoon reproduced as a poster to hang on the League's wall.

The American Civil Liberties Union last month disclosed the questions that Bessemer Negroes must answer in order to vote, and asks its membe how they would fare. *Fellowship* re ders might ponder the same question.

How many Senators do we have the United States Senate? How lon do they serve? How old must a Sen tor be to serve?

How many Congressmen are ther in the House of Representatives? Ho long do they serve? How old must Representative be? What are his qual fications?

How many members are there of th Electoral College?

How many people serve on the U.S Government payroll?

Who is the Secretary of State o Alabama?

How many Senators are there in th State Legislature in Montgomery? Nam the Senator who represents the peopl of Jefferson County. How long is hi term of office?

How many Representatives are ther in the State Legislature? Name th seven from Jefferson County.

What is a felony? What is a mis demeanor?

Who is Sheriff of Jefferson County

Name the members of the Board o Registrars for Jefferson County. Ar they elected or appointed? By whom?

Who is the Probate Judge of Jeffe son County? Who is our County Sol citor? Name the Commissioners o of Jefferson County.

Who is the Tax Collector of Jeffe son County? Who is the Tax Assessor

Who is Chief Deputy in charge o Bessemer Cut-Off? Who is Deputy Pro bate Judge? Who are the Circuit Judge of Bessemer? Who is the Civil an Criminal Judge? Who is Solicitor i Bessemer Cut-Off?

What form of government does Besse mer have? Name the Commissioners their titles and their terms of office Who is City Recorder? Who is Cit Attorney?

What form of Government does Bi mingham have? Name the Commissioner and their titles. Who is Chief of Po lice? Name the Circuit County Judge sitting in Birmingham. Who is Judg of the Court of Misdemeanors an Felonies?

Refuse Tax Payment
War Purposes

Seventy pacifists were listed last
nth as having refused to pay part or
of their federal income taxes in pro-
t against the fact that most of the
ernment's money goes for war pur-
es. One of the seventy, FOR-member
urice McCrackin, is completing a
-months sentence in the Allenwood
.) federal prison growing out of his
mer tax refusal.

The statement of the 70, released
the Rev. Ernest R. Bromley, of
ncinnati, follows:

"War-making has come to be the
ajor activity of the Federal Govern-
ent. Nowhere is the fact better re-
ected than in the Federal Budget.
he staggering tax load placed on the
merican people is staggering only
ecause of military expenditures,
hich take four-fifths of each tax
ollar. The sharp upward trend of ex-
enditures for high-powered bombs
nd long-range missiles greatly in-
reases the possibility that mankind
ill be extinguished. We dissent,
nd want our lives to be a counter-
riction to stop the machine. As in-
ividuals, we assert with Henry David
horeau: 'What I have to do is to see
hat I do not lend myself to the wrong
hich I condemn.' "

---

ve Allen Reveals
ti-War Attitude

In a quite remarkable article in the
ril 14 issue of *Look* magazine, TV-
r Steve Allen discloses attitudes
ard war strikingly similar to those
d by FOR members.

The article, deceptively titled "The
quest of Jayne Meadows," devotes
siderably more space to the develop-
nt of the Allen attitudes toward pa-
tism and the needs of his fellow
n to the conquest and capture of
lovely Miss Meadows, who is, of
rse, Mrs. Allen in private life.

Most revealing sentence in the
cle comes in a section about his
ng drafted into the Army in World
II: "Since I was not brave enough
become a conscientious objector,
came a soldier."

Ike Plays Golf in Deep South
As Integrationists Visit D. C.

President Eisenhower was unable to meet with 26,500 members of the Youth March for Integrated Schools when they came to Washington, D. C., on April 18. He was busy playing golf in Atlanta, Ga. The marchers, who were mostly high school students from all parts of the U. S., brought with them petitions bearing 400,000 signatures and requesting decisive Federal action to implement the U. S. Supreme Court decision on integration in schools. The petitions were received by two Presidential deputies and turned over to Senator Jacob K. Javits for presentation to Congress.

Among the speakers who addressed the Youth Marchers in Washington were singer Harry Belafonte and FOR member Martin Luther King Jr.

Ethical Culturists
Form Pacifist Fellowship

On April 8 a group of New York area pacifists who are members of the Society for Ethical Culture met to establish a new peace group, the Fellowship of Ethical Pacifists. Antonio Ramirez was elected chairman, with Miss Toby Willa Gottlieb as secretary.

Chairman Ramirez and several other members of the Ethical group are FOR members. Ethical Culturists who want to join the FEP may write to Mr. Ramirez at 2 West 64 St., New York 23, N. Y.

Correction

In the March 1 Peace Information of *Fellowship,* it was stated that the Council on Student Travel had set up an information center in Cambridge, Mass., on the Vienna Youth Festival to be held July 26-August 4. This was incorrect; the information center was set up by a committee independent of other organizations. The Council on Student Travel is, however, cooperating with the Cambridge office in trying to locate student housing in Vienna and in offering travel accommodations.

Sarah Cleghorn, Alfred Fisk Dead

Sarah Cleghorn, noted Vermont poet, and Alfred Fisk professor at San Francisco State College, died last month. Both had been staunch FOR members for many years.

"Aunt Sally" Cleghorn spent her last years in a home for the aged in Philadelphia, but her home had been in Manchester, Vermont. She had written and published many poems of peace and social justice, a substantial number of which appeared in *Fellowship*. Her famous quatrain on child labor had considerable effect in arousing public opinion for reform:

"The golf links lie so near the mill
That almost every day
The laboring children can look out
And see the men at play."

On the occasion of the publication of her autobiography in 1936, poet Robert Frost called her a "saint, poet and reformer." She was 83 at her death, and had been a member of FOR since 1918.

Alfred Fisk joined the Fellowship in 1925, and had been a member of its National Council until his resignation earlier this year when his advancing illness no longer would permit him to take an active part. A tribute to him appears elsewhere in this issue.

DATES TO REMEMBER

May 5. New York FOR Annual Din at Christ Church (Methodist), featu Rep. Byron Johnson. Write: A. J. Mu NYFOR, 1133 Broadway, N. Y. 10, N

May 7. Boston FOR annual electio speaker Allan Knight Chalmers, Friends Center, Cambridge, Ma 8 p.m. Write: Ellen Riggs, 92 Arli ton St., Winchester, Mass.

May 8. Philadelphia FOR Annual D ner. Speaker: Rep. Byron Johns Write: Philadelphia Area FOR, 2 Walnut St., Phila. 3, Pa.

May 22-23. New England FOR Fell ship Days. Write: Rev. Robert Guss 10 Kirkland Road, Cambridge 38, Ma

June 6. Baptist Peace Fellowship nual inspirational breakfast meeti 7:30-9 a.m. in Des Moines, Iowa. Wr Rev. W. M. Hammond Jr., 483 W. St St., Trenton, N. J.

August 5-12. IFOR International C ference at Schloss Trautenfels, A tria. Write: John Nevin Sayre, IFO Box 271, Nyack, N. Y.

August 15-18. FOR Family Camp *August 18-22.* FOR National Con ence, at Green Lake, Wisconsin. Wr Glenn Smiley, Box 271, Nyack, N. Y

A New Situation Requires New Methods

What makes the peculiarity of the present situation is that, if a great war should break out, the belligerents on either side and the neutrals would be all, equally, defeated. This is a new situation and means that war cannot still be used as an instrument of policy. It is true that the threat of war can still be used, but only by a lunatic. Unfortunately, some people are lunatics, and, not long ago, there were such lunatics in command of a powerful State. We cannot be sure this will not happen again and, if it does, it it will produce a disaster compared with which the horrors achieved by Hitler were a flea-bite. The world at present is balanced in unstable equilibrium upon a sharp edge. To achieve stability, new methods are required, and it is these new methods that those who think as I do are attempting to urge upon the East and upon the West. --*Bertrand Russell*

in Common Sense and Nuclear Warfare.

Arms AND THE Mind

BY JEROME D. FRANK

IKE THE REST of medicine, psychiatry has learned a good deal about health rough studying illness, because sickness rows into relief processes which occur in eryone, but which the smooth function- g of the healthy organism may obscure. ychiatric knowledge of normal motives d behavior has been derived from the ıdy of individuals. Since the forces gov- ning the behavior of nations differ, at ıst in part, from those affecting indi- luals, the relevance of this knowledge ıy, perhaps, be open to question. Deci- ons of national policy, however, are made side the heads of single persons, and the ief danger of nuclear weapons lies in the ilties of the human beings who may e them. Therefore psychiatric experience ıy be able to throw some light on as- cts of the arms race, which may contrib- e to its solution.

Many patients come to a psychiatrist ıen they face ruin; that is, when their bitual ways of dealing with personal oblems have failed. Nations today face similar predicament. Relations between em have always been governed in part their relative military power, so that ch has armed itself to be able to resist essures from others, or, if need be, to pose its will on them. As long as the structive power of weapons was limited, s worked quite well. It led to periodic isodes of destruction, to be sure, but, til this century, these never affected re than a small segment of mankind, d neither the wars nor the arms races prevented the steady advance of civilization. In fact, in some ways they accelerated it. Nuclear power has suddenly made this habitual way of conducting international affairs unworkable by introducing the likelihood that it will destroy all civilization, and perhaps humanity itself.

Thus nations now find that their habitual modes of procedure face them with probable ruin. The psychiatrist tries to aid a patient in such a plight by helping him to identify the forces that keep him trapped and to explore alternative solutions. Analogously I should like to call attention to some psychological forces that may contribute to the inability of nations to break out of the arms race, and to explore the psychological aspects of some alternatives.

Leaders of all nations agree that the accumulation and spread of nuclear arms poses a growing threat to human survival. An increasing number of individuals are gaining the power to destroy millions of people at a blow, under conditions of mounting emotional tension that increase the chance of accident or error of judgment. As this continues through time, the risk of disaster approaches ever closer to certainty.

Although everyone speaks of the magnitude of this danger, nations continue to accumulate nuclear weapons at an accelerating rate. This suggests that in some sense the danger is not felt to be real. Perhaps this is analogous on a world scale to a similar response in individuals which psy-

chiatry has termed "denial." By this is meant the attempt to handle a massive threat by denying its reality. Examples are the refusal of certain mortally ill patients to face the imminence of death, or the conviction of most soldiers in battle that they will survive. Similarly, each of us tends to see himself as somehow surviving a nuclear war, and this is not changed by the knowledge that many millions would perish.

It is particularly easy to deny the danger of nuclear weapons in this sense because we have never experienced them, and they do not impinge on any of our senses. We cannot see, hear, touch, taste or smell submarines with nuclear missiles lurking offshore, planes with hydrogen bombs far overhead, ICBM's in Russia aimed at our cities, and even strontium 90 nibbling at our bone marrow right now.

Language and Emotions

Denial of a danger is abetted by describing it in falsely reassuring terms, especially when they have the comfortable ring of familiarity. The language used to describe aspects of the arms race abounds in such terms. An example is "defense." The dictionary definition of this word is "to shield from attack." One can legitimately speak of defense against pre-atomic weapons because it is possible to erect adequate, although imperfect, shields against them. When one small bomber armed with nuclear bombs carries more destructive power than all the bombers in World War II, however, only a perfect defense could prevent vast destruction. And scientists are generally agreed that development of such a defense is not possible. The use of the word "defense" in connection with nuclear arms policy, by implying that adequate protection against nuclear weapons is attainable, helps to lull our fears.

Denial of a danger achieves peace of mind, but at the cost of weakening the incentive to combat it. This is tragic when disaster threatens from human hands and can be prevented by human action.

The nuclear arms race is steadily accelerating despite the professed desire of everyone to halt it. The universal tendency to deny the full extent of the threat it poses contributes to this, but other ps chological factors are probably more i portant. One may be that it arouses fe and anger, which impede flexibility thought and behavior. The person in t grip of emotion tends to see everything black and white terms. To use a technic term, his thinking becomes stereotype Furthermore, he tends to select from h experience only the information which f his stereotype, and to overlook or mi mize what does not fit. Thus he gets deep and deeper into a mental rut.

A particularly common and dangero stereotype is that of the enemy. When tw individuals or groups are in conflict, ea tends increasingly to see the other as u relievedly evil and his own side as posse ing all the virtues. Whoever the enemy and whoever we are, the enemy is pe ceived as cruel, treacherous, and aggressiv while we are honorable and kind, and wou fight only in self-defense. This process h been clearly at work between Russia a China, on the one hand, and the Unit States on the other. We know from repo of visitors to these countries that the image of themselves and of us is the mirr image of our own.

Of course, every stereotype has so truth in it, and when two enemy grou attribute evil intent to each other, one both are probably at least partly right. T difficulty is that the stereotype causes eve action of the enemy to be viewed in t context of military menace, so a genuine friendly move by either side, if one we made, would probably first be perceived the other as a ruse to throw it off guar Furthermore, mutual hostility tends to d rupt communication. One reason for th is that those who desire to learn mo about the enemy are automatically su pected of disloyalty. Another is the fe that more information might weaken t stereotype of the enemy and so weak our "will to resist." A glaring example our refusal to let American newsmen in China, apparently for fear that they mig obtain information incompatible with o stereotype of the Chinese.

A very ominous aspect of the stereoty of the enemy is that it tends to make self come true, because each side beha in such a way as to elicit behavior fr

e other which confirms its suspicions. his peculiar but pervasive aspect of hu- an interaction has been termed the "self- lfilling prophecy" by the sociologist, Rob- K. Merton. A good example was the y in which bank depositors caused many lvent banks to fail in 1932. Believing e banks to be about to fail, depositors thdrew their accounts and so made their ophecy come true. Russia claims that her licy is based on the fear that the United ates would attack if it dared. We fear e same of them. This leads each country act towards the other in such a way as increase the probability that their mu- al fears will be realized. For example, ch enters into negotiations distrusting e other, so negotiations break down, in- easing mutual dis- ust. We ring Russia ith bomber bases to ter her from attack- g us. She aims mis- es at our cities for legedly the same ason. Thus each engthens the other's ar of attack and in- eases the likelihood that it will occur.

How to Reduce World Tension

How can the nations of the world escape om this deadly vicious circle? Psychother- y sometimes succeeds in helping patients escape from similar traps, so certain in- ghts gained from it may be pertinent. sychotherapy is a twofold process—it sup- rts the patient emotionally and at the me time tries to help him gain more com- ete and accurate knowledge of himself nd others. As the patient's emotional ten- on diminishes, his clarity of vision in- eases and he regains some flexibility of tion. He can then begin to try new ways dealing with his problems. Since these tempts are based on improved informa- on, they are likely to work better than his rlier unsuccessful efforts. This results in rther relaxation of tension with a cor- sponding gain in freedom of thought and tion. Thus a process of progressive im- rovement is set in motion.

Applying this analogy to the world's pres- nt predicament, the first and most feasible m would be to reduce the level of inter- national tension. The most readily avail- able way of achieving this seems to lie in the realm of communication. It would help if we would refrain from the type of com- munication which confirms Russia's and China's stereotype of us, such as matching threats with counter-threats. More impor- tantly, we should foster all types of peace- ful interchange with the Communist world. Such interchanges lessen anxiety in them- selves because while people are talking with each other they are less likely to start fighting. They also supply the additional information needed to discover how much truth or falsity there is in our mutual stere- otypes. The rising volume and variety of communication between Russia and the United States, and especially the growth of cooperative activi- ties such as the Inter- national Geophysical Year and the pro- j e c t e d International Medical Year, are en- couraging signs, and they do seem to be helping each country to achieve a more re- alistic picture of the other.

But multiplication of such activities can- not permanently reduce tension since the primary source of fear lies in armaments. No matter how skillfully a psychiatric pa- tient expresses a change of attitude, and how sincerely he believes that he has changed, nothing significant really happens unless his actions change accordingly. Sim- ilarly, Americans are rightly unconvinced by the peaceful protestations and gestures of Russian leaders unsupported by real moves toward disarmament, and by the same token the Russians have little faith in our statements of peaceful intent, unac- companied by acts. One such act which should be within the realm of possibility would be an agreement to ban further tests of nuclear weapons. This would also afford a test of the sincerity of each coun- try's peaceful professions. Another tension- reducing act would be disengagement in the areas where the danger of direct con- flict is greatest.

Because of the mutual distrust of Russia and the United States, steps to reduce ten-

(CONTINUED ON PAGE 34)

We Saw Great Days Together

AN ARTICLE-REVIEW

BY JOHN NEVIN SAYRE

I SPEAK FOR MYSELF by John Haynes Holmes. Harper 1959. 300 pp., $4.50.

THE FIRST TIME I saw John Haynes Holmes was at a meeting of the Fellowship of Reconciliation in New York on June 4, 1917, the day when the United States instituted the draft. It was the first meeting of the FOR that I ever attended and I was a bit scared when I left home that morning to go to it. But my courage was bucked up by the talks of Richard Roberts, John Haynes Holmes, Norman Thomas, Oswald Garrison Villard and others whose intellectual ability and experience so far surpassed mine. Especially do I recall the manly vigor of Holmes which gave the lie to the all but universal assumption that pacifists were feminine, passive, remote from active life. More and more have I come to believe that one of the most important functions of the FOR is to give younger people standing ground in a faith that must conquer.

The publication of John Haynes Holmes' autobiography makes it appropriate to say something at this time to readers of FELLOWSHIP about his especial service to the Fellowship of Reconciliation as well as his larger work for pacifism and civil liberties, two fields in which we worked closely together. The wider story of his background, friendships, far journeys and incessant crusades for social righteousness as a minister in New York City, is clearly and concisely told in his book, *I Speak for Myself,* which deserves a wide reading. That he could condense the story of his manifold experiences into a volume of 290 pages and manage to convey much of their flav is a tribute to his competence as an auth in spite of the fact that he thinks a serm should be an hour long.

I know of no other preacher in the wo who managed during *two* world wars retain his pulpit and the love of people while giving voice to uncompro ing pacifist utterance when the passion war propaganda swept the land. Holmes made good in both wars on promise which he publicly announced his people on the Sunday preceding entrance of the U.S. into the First Wo War:

> "So long as I am your minister, this pul will answer no military summons. Oth pulpits may preach recruiting sermons; mi will not. Other parish houses may be turn into drill halls and rifle ranges; ours w not. Other clergymen may pray to God victory for our arms; I will not. In t church, if nowhere else in all America, Germans will still be included in the fam of God's children. No word of hatred sh be spoken against them—no evil fate shall desired upon them. . . . So long as I priest, this altar shall be consecrated human brotherhood, and before it shall offered worship only to that one God a father of us all 'Who hath made of o blood all nations of men for to dwell gether on the face of the earth.' "

In 1917 I was rector of a small Episco church in a nearby suburb and fed my s on Dr. Holmes' book, *New Wars for O* which he says went through thirteen e tions and is still being read. When U. S. entered the war on Good Friday, declared to my people that this was agai the way of Christ, and they bore with pacifism throughout the conflict. It is go

o recall that, like Dr. Holmes' congregaion, they never asked for their minister's esignation and that neither the governnent nor higher Church authorities interered with either of us.

Pacifist Editor, Civil Libertarian

Dr. Holmes was an active member of the ditorial board of *The World Tomorrow,* he magazine launched (in January 1918) y Norman Thomas and other FOR memers to give expression to our faith in a ew world. He wrote the first page of the eptember number which the Post Office epartment informed us was being exluded from the mails (this ruling was reersed a couple of days later by President Vilson when I took it to him personally).

The most crucial hour in the life of the merican FOR occurred in 1933 when J. . Matthews, one of its Executive Secrearies, had sought to undermine its Chrisian and pacifist basis. The Council was diided almost equally on the point of denanding his resignation and met 2-8 P.M. vithout interruption in strenuous argunent. I remember John Holmes' eloquent peech in that meeting. In the end, Kirby age, Holmes and Edmund Chaffee saved he FOR, and the danger of Communist nfiltration has not occurred again.

Seven years later, when the American ivil Liberties Union was in a similar light, it chose Dr. Holmes as its Chairnan. Here, as Dr. Holmes records in his book, the battle to exclude Elizabeth Gurley Flynn lasted all night. But the ACLU was saved from confusion and Dr. Holmes continued valiant service as its Chairman for the next ten years.

At a critical period in the Second World War, Dr. Holmes dedicated his book, *Out of Darkness,* to "My Beloved Comrades of the Fellowship of Reconciliation." He overpraised us but struck a true note in relating us to "remnant" groups of the Spirit whom he saw as "sacred vessels containing the bread and wine of God's living presence among men."

I invited him in 1942 to write a page of comment on current affairs as a regular monthly feature of FELLOWSHIP. This he did ably for five years, never missing a number until he left for India on an extended lectureship after the war.

For his friendship with Gandhi and others and ever so much else in his full life, I refer the reader to his autobiography. He quotes Edward Gibbon, author of *The Decline and Fall of the Roman Empire,* as saying, "War is the art of extinguishing the human species." John Haynes Holmes has practiced the art of turning enemies into friends. Severe physical disability has compelled him to withdraw, in recent years, both from his pulpit and other activities, but as long as he lives and for many years yet to come, his spirit will be among the most precious resources of our cause. We salute him as crusader for social righteousness, pioneering extremist, devoted friend.

JOHN HAYNES HOLMES, PACIFIST

The others move. The other stars wheel by.
Inching across the night, they saunter forth.
But this one mental fire stays sternly north,
Unhindered by the drift across the sky.

A compass will be set against this light
In later years, when ships are planned to scar
Pale glimmering waters, formerly too far,
And undiscovered countries loom in sight.

There must be movement as the planets press
Their plea for music, rhythmical design,
But Man's unsteady heart will choose as shrine
A polar point of astral changelessness.

—EDITH LOVEJOY PIERCE.

potpourri

Letter From Koinonia

WITH THE EASING of tensions here, we have been able to resume to some degree our relations with people outside Koinonia. For many years Koinonia has maintained a "cow library," that is, we've kept on hand more milk cows than we could use, so that any needy family could check one out, keep her until she went dry, and return her for a fresh one. A few months ago a neighbor's family cow died, and he checked one out from our "library." When news of this reached the young people of the Plymouth Congregational Church in Minneapolis, they decided to raise funds to buy a replacement cow for the family. How they did it, we don't know, but those kids scraped together $150, and a certain Negro family now owns a high-producing milk cow.

The Temple Youth of Temple Ohabei Shalom of Brookline, Mass., had what they called "M-Day," during which they washed windows, babysat, mowed lawns, cleaned attics, repaired furniture, and did other jobs. In this way they raised $186, to which the National Federation of Temple Youth added $300. We hope to find some way to use it for the reconciliation and healing of the people of this county. We feel that perhaps we are now emerging from the nonviolent phase in which we simply refused to return evil for evil, and are entering the phase of active love in which we must find means to "overcome evil with good."

For instance, a few miles from us, in a little shanty, lived an aged and crippled Negro couple. John Gabor has been to them as a son, and has made three or four trips a day to see that they have food, water, wood and cover for their beds. Lee Peery has devised an excellent stove which we make in our shop from a 55-gal. oil drum and some angle irons, and one of these has been installed in the cabin, making quite a difference in the comfort of the old people.

The struggle is not over. This fall we needed about 200 tons of ground limeston for the clover we were planting for winte grazing. We hoped this might be a goo time to offer this business to Mr. Harol Austin, the local lime dealer, who used t supply us. He offered to sell to us if w would make a public statement that w did not believe in integration. Since ou immediate purpose was to buy lime an not sell our souls, we declined his offer.

After some difficulty, we succeeded i getting a distant company to deliver th lime, though we had to unload it ami taunts and threats. When the car wa pushed onto the unloading trestle, we foun that a pile of lime, gravel, coal, etc., ha accumulated under it. Paul Goodman an Lee Peery cleared away enough of it t allow the truck to pass under the chut Mr. Austin saw them and soon appeare with the sheriff, accusing them of stealin about two tons of his lime. Paul and Le explained that what they had remove could hardly be called lime, but to avoi arguing, they offered to restore any amoun he might specify. He said he wasn't in terested in the lime, but felt that it was hi "Christian duty" to arrest anyone he caugh stealing. So he swore out a warrant fo them and the sheriff put them in th county jail.

We phoned Mr. Austin in an effort t get him to withdraw the charges. He sai that he wouldn't be doing his "Christia duty" if he failed to prosecute. We ex plained that Christians should not go t court to settle their differences, and h retorted that he was just as good a Chri tian as we were. "That," we said, "is fo God to judge." He said he had read in th Bible that God was going to judge an would separate the sheep from the goat but he didn't think that "all of you cha acters at Koinonia would even be goats We then asked if he would please pray fo us, that we might at least be elevated t the goat herd. He said he would thin about it.

Next day a white farmer who lives about ve miles from us heard about the situation nd signed the bond and the men were eed. But a few weeks later he asked to be eleased from the bond because he was pplying for a loan on his farm. So Lee and Paul went back to jail until we were able to get a professional bondsman and the sheriff of another county to certify bond to the local sheriff. [Tried for grand larceny on January 12, they were fined $250 each. ED.] —FROM ALL OF US AT KOINONIA

What Sort of Force?

I BECAME a pacifist one afternoon in uly 1929, in the school chapel. An emi- ent divine had preached on the text, Render to Caesar the things that are Caesar's," and the gist of his message had een that all little English Christians, when ney became big English Christians, should oin the army and defend the British Em- ire. I had not then heard the word paci- st; in fact, for a time I thought I was the nly person in the world who had ever educed pacifism from the life and mes- age of Christ.

Then in 1934 I came across the FOR, nd for five years I read books on pacifism y authors who, in the main, changed their inds when Hitler attacked Poland.

I spent the six war years in the Friends mbulance Unit, including a period in China where I could not escape the oppor- unity, which does not come to all pacifists, f putting my theories to the test. I had no me to read books on pacifism.

I have never recovered my taste for paci- st literature. Let's face it, most pacifists re much nicer in the flesh than one would ver imagine from their writings.

These reflections are prompted by re- eading four articles in the March 1, 1958, sue of FELLOWSHIP. The American Asso- iation for the UN had proposed that a mall, international force be established to ndertake such functions as patrolling roubled frontiers, supervising plebiscites, nd ensuring the maintenance of armistices. our pacifists had been invited to examine ne AAUN proposal.

Milton Mayer's article troubled me. He id not discuss the AAUN proposal, but omething quite different, which he firmly ejected as "at best . . . a digression; at orst, a new instrument of violence." The ther three authors came to much the same onclusion.

Why is it that so many pacifists object o digressions? We are, I take it, united in renouncing the use of violence and being willing to take the consequences; and we would like to see an increase in the num- ber of those who share our faith. What puzzles me, though, is why it is thought that we are letting down the side unless we confine ourselves to denouncing as in- adequate anything less than the total abo- lition of armies. I presume the drafters of the AAUN statement agree with Roy Finch (and me) that a UN force will not relieve the basic tension in the world today; and with John Swomley and Vernon Nash (and me) that it is important to achieve dis- armament. The proposals of the AAUN, however, were not intended to deal with those particular problems. It would be as sensible to blame the FOR for not doing anything about prostitution.

In his most recent annual report, Mr. Hammarskjold says that "a non-fighting force . . . can, in certain circumstances, make an important contribution to the preservation of international peace." He doesn't say a non-fighting force can put an end to the cold war, or help to build the Aswan Dam, or resettle the refugee stuck in Hong Kong. Anyone can think of heaps of things a non-fighting force can't do, but one would hope that pacifists might think of some of the things it could do. After all, UN non-fighters have supervised truces in Indonesia, Kashmir and various parts of the Middle East, have secured an end of fighting in and the withdrawal of invaders from Egypt, have stopped illegal infiltration into Lebanon, and have ob- served plebiscites in West Africa. Admitted- ly, some of these non-fighters have carried weapons and, if attacked, they are allowed to use them in self-defense. But their strength has not been in their arms but in their armbands. This is something which I, as a pacifist, find rather exciting. The world has progressed since Korea.

A number of questions about the future

operation of a non-fighting force come to mind. In what circumstances could it function? Should it be in permanent existence or improvised for each occasion? Should it be composed of contingents supplied by governments, or of individual volunteers, or both? Should it include women? Should it consist only of citizens of the smaller powers? To what extent should members of such a force be allowed to defend themselves if attacked? What sort of training should be given to people expecting to serve in such a force?

I do not see that one's pacifism is weakened by considering such questions as these. Indeed, it may be that pacifists are uniquely qualified to think creatively about matters of this kind, since we, of all people, believe in force but not in fighting.

—Sidney Bailey

FRAGMENTS

What an enormous way is back
(Shiloh)
Not measured in the lapsing years
(Belleau Wood)
So swiftly bled
(Iwo Jima)
But in the million of lived lives
(Heartbreak Ridge)
Through all that rivered time

If mankind had it all to do over again
(Shiloh)
The sceptered agony to repeat and repeat
(Belleau Wood)
The suffering and the pain to endure
(Iwo Jima)
To braid the cable of those screams again
(Heartbreak Ridge)
That dying to voyage again

—Allah!
—Buddha!
—Christ!

ABC of the gods
It is too much
To ask of any man

Let it rest—let it rest
(Shiloh)
All that pain grown to grass
(Belleau Wood)
It is enough we bear the cross ahead
(Iwo Jima)
Let the shadows stay in their night
(Heartbreak Ridge)
Let them rest

—Carl Seaburg

BOOKS

A Radiant Life

RIEND OF LIFE by Elizabeth Gray Vining. ippincott 1958. 315 pp., $6.

Phillips Brooks once told the boys at xeter that in reading biography three ien meet one another in close intimacy: ie subject of the biography, the author nd the reader. Of the three the most in-eresting, of course, is the man about whom ie book is written. The most privileged is ie reader, who is thus allowed to live miliarly with an eminent man. Least re-arded of the three, but perhaps most esponsible, is the author, whose part it is introduce the others and to encourage etween them an acquaintance and possible riendship.

If this is a fair definition of the function f the biographer, Elizabeth Gray Vining as played her role admirably. Readers who new Rufus Jones will find here the Authentic Man," and will have vividly ecalled to their minds and hearts the im-ensely vital person whom they loved to all friend. Those who did not know him n person, but to whom he is already a ame from the heroic past, will feel also he note of authenticity. The Rufus Jones f this portrait is the authentic American, he small-town boy who made good on the orld's wide stage as a scholar and beloved eacher, a philosopher who was in great emand as a preacher, a prolific writer ho was a practical man of action, and a ystic who was a great humanitarian. Any ne of these combinations is rare enough; he combination of the whole in one per-onality is unique. During the war, I once eard an attempt made to match the names f the great politicos of the drama, Churchill, Hitler, Roosevelt, Stalin, with he names of those who wielded an alto-ether different kind of power in the affairs f men. The four "men of goodwill" whose ames were thought to be most widely nown and loved at that time were Gandhi, Kagawa, Schweitzer and Rufus ones—from South China, Maine!

But Rufus Jones, as seen in this book, s more than American; he is also Authentic Quaker. He was not, as he said, "christened in a church but sprinkled from morning till night with the dew of religion"; worship was not something *said* but something *done* together; life's noblest resolve was "to be good at all costs and hazards." He had the ability to experience vividly and his faith was experiential; he was determined to be a creator rather than a conformist. "I do not mean," he wrote to his young wife, "to be a knot in the tail of the devil's kite to help it fly"; "I try more and more to live just what I am." He took seriously Whittier's counsel to "stand for the primitive, mystical Quakerism," but he declared it to be the business of the Quaker to transfer his religion from the muscles of his tongue to the muscles of his legs. He saw Quakerism always as a *movement* and, in one of his later addresses before the Society, confessed that he had never been reconciled to the drop of level from the movement idea to the sect idea. "It is the central mission of the Society of Friends in the world," he wrote, "to make faith in the moral and spiritual forces somewhat more real." He shared the conviction that Quakerism's uniqueness lies "in being a group mysticism, grounded in Christian concepts."

It was characteristic of him that, on a journey in China, not liking to be carried by his fellow human beings, he walked most of the way on his own feet. It was just as characteristic that, seeing the destruction and suffering wrought by war, he should write, "I am pledged to fight this thing until I die." What he himself regarded as his most important work, the American Friends Service Committee, was built on his conception of peace as "not a static condition to be attained after the defeat of those who disturb, but a dynamic method. . . ." Or, "the alternative to war is not inactivity and cowardice. It is the irresistible and constructive power of good will."

Elizabeth Gray Vining has given us an experience in friendship. We have met a man for whom the serious business of life was "to seek, to find, to love and to be in union with God." Speaking for thousands who were touched by his thought, Harry Emerson Fosdick says, he "opened the door to a new era in my thought and life."

Memo

TO: FELLOWSHIP READERS
FROM: BILL MILLER

MSFBFOR. Don't try to pronounce it; the initials mean "Metropolitan San Francisco Bay Fellowship of Reconciliation." In a recent newsletter, the MSFBFOR folks mention that they have a small library and invite fellow MSFBFORers to "phone and loan." Their shelf, at last count, numbered half a dozen volumes: Martin Luther King's *Stride Toward Freedom* ($2.95), Linus Pauling's *No More War* ($3.50) and four choice books from the Fellowship Publications catalog. This idea just might be an acorn that could become an oak with roots in your community. Such a setup could bring the good old pacifist principle of sharing to bear on the problem of buying important books that are priced out of reach of many individuals. Fellowship Publications will be glad to send you whatever books you choose, postpaid and promptly. Please be sure to include the publisher's name when you order, if the book is not in our catalog—and a check for the price of the books.

Bonanza. New and useful books keep coming out in a steady stream. Here are a couple of them. For youngsters 8-12, a different kind of Civil War novel is *The Perilous Road* by William O. Steele ($2.95). It won the 1958 Jane Addams Children's Award. Adults will profit from *Conquest of Violence* by Joan V. Bondurant ($5); it is recommended by Richard Gregg. By the way, if you don't have C. Wright Mills' *The Causes of World War Three* yet, the paperback edition of it is only $1.50. I'll be looking for your order. Peace be with you!

Fellowship Publications
FOR
BOX 271, NYACK, N.Y.

Thousands who were touched by his li would echo the words of a dedication h wrote for his friend Isaac Sharpless, Pres dent of Haverford College—"one of th truest, best, and most loved men I hav ever known."

Such is the profile that emerges fro these pages. Like the style of the boo throughout, warm, simple, direct, the tit is peculiarly apt, *Friend of Life.* One tempted to add only one word, Baron Hü el's, *radiant.* —Norman Whitne

Guide to Disarmament

The Arms Race by Philip Noel-Bake Oceana Publications, New York 1958. 5 pp., $6.

A comprehensive and readable book o disarmament has been needed for a lo time. This book goes a long way towa meeting this need. It is in most respec an admirable treatment of a very comp cated problem.

It not only surveys the problem of n clear weapons disarmament but deals wi chemical, biological and other weapo One of the real advantages of this boo is the light it sheds on non-technical qu tions. For example, one continuing sour of controversy has been the questi whether disarmament is dependent on p litical conditions and should follow but n precede the settlement of international d putes. The author demonstrates that t arms race is a major cause of war and mu be removed, and he cites historical i stances in which disarmament improved i ternational relations.

Significantly the book contains a histo of the nuclear disarmament negotiations. discusses a wide range of subjects, inclu ing the problem of limited war, the wor wide level of armaments, nuclear weapo tests and conventional armaments.

There is a serious weakness in the a thor's discussion of disarmament. In ord to deal with the possibility that a maj nation might conceal nuclear weapo while announcing that it, like the rest, w disarmed, he proposes "an internatio stock amounting say to 40 per cent of t nuclear armament of the strongest pow

his would give a decisive nuclear advan-
ge to the members of the UN who united
resist aggression." The author also pro-
ses an international air force as part
a permanent UN armed force.

The trouble with this is that the use by
e UN of nuclear weapons in a war with
major power similarly armed would have
st as serious consequences for the world
such a war would if waged by two great
wers today. Presumably the UN force
uld not operate in such secrecy that a
ajor power would not know where the
N's nuclear weapons are stockpiled. Any
tion clandestinely retaining nuclear
apons after disarmament would there-
re be in a position to engage in sur-
ise attack, use the veto in the Security
ouncil and threaten smaller nations with
mbing if they voted in the General As-
mbly to resist such aggression.

If it be argued that this is fantastic be-
use no major power would attack the UN
d thus provoke world public opinion,
ere is then no reason for a UN force
med with nuclear weapons.

Noel-Baker, in an effort to come up with
program for any eventuality, thus indi-
tes that to some degree he doubts his
vn thesis that disarmament would change
e international political climate. Instead
disarmament he apparently would rely
arms in the hands of a world agency.

In spite of these few defects the book is
most valuable ally to anyone writing or
eaking on disarmament.

—John M. Swomley Jr.

Catching Up

So many provocative books come off the
esses every year, and so little space is
ailable in a small magazine for review
rposes, that inevitably a good many im-
rtant books are neglected. This summary
tempts to deal, quite inadequately and
th apologies to the authors, with some
those that have accumulated, unre-
ewed, on the editor's desk.

Dr. Brock Chisholm, former director-
neral of the World Health Organization,
a man who expresses succinctly and
phatically many of the things readers of
is magazine believe in. His Prescription

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FOR SURVIVAL (Columbia University Press 1957. 92 pp., $2.50) is concise but forceful. Man must change fundamentally, ridding himself of his hostilities, if he wishes to survive in the atomic age. Short enough to hand to that beginning-to-wonder friend who never has much time to read.

Leonard S. Kenworthy, FOR member and associate professor of education at Brooklyn College, has written a particularly valuable book for teachers and parents in INTRODUCING CHILDREN TO THE WORLD (Harper 1956. 268 pp., $3.75). The world that Prof. Kenworthy would have them introduced to is the world of reality, in which vast inequality exists, and in which compassion and concern are the overwhelming need. The age-range of this valuable book is the elementary and junior high school group.

PEACE OR ATOMIC WAR? (Henry Holt 1958. 47 pp., $1.50) is the book publication of the three famous broadcasts appealing for an end of nuclear tests and arms by Albert Schweitzer from Oslo. They appeared in full in the *Saturday Review* and an abridgement, "Notes on the Nuclear Crisis," was published in the July 1, 1958 FELLOWSHIP. This 47-page book is overpriced for the average reader, but may be valuable for libraries on peace.

A paperback worth your picking up and reading, if you see it around, is Taylor Caldwell's YOUR SINS AND MINE (Gold Medal Books 1955. 127 pp. 25¢). Miss Caldwell creates a terrifying world in which the results of man's sin in his constant wars are abruptly seen in the refusal of the land to bear fruit, and the over running of the country with noxious weeds and dreadful insects. Only penitence seems to have power to redeem the land, as it redeems man. —A. H.

Others Worth Investigating

EXISTENCE UNDER GOD by Albert Edward Day. Abingdon Press 1959. 144 pp., $2.50. A study of the Christian's life of prayer by an FOR member who has done much illuminating thinking and writing in this field. Dr. Day is chaplain and director of spiritual life at Wesley Theological Seminary in Washington, and chairman of the Church Peace Mission.

THE REVOLUTION IN EDUCATION by Mortimer J. Adler and Milton Mayer. University of Chicago Press 1958. 224 pp. $3.75. FOR member Mayer, well known for his gay satire in *The Progressive,* teams up with Prof. Adler for a serious look at differences in basic educational philosophies in modern America.

SOCIAL AND CULTURAL DYNAMICS by Pitirim A. Sorokin. Porter Sargent 1957. 711 pp., $7.50. A one-volume, revised abridgement of the original four-volume study by the remarkable Prof. Sorokin, professor of sociology at Harvard and director of the Harvard Research Center in Creativ Altruism.

THE WONDER OF PRAYER by Shelton Hal Bishop. Seabury Press 1959. 95 pp., $2.2 Father Bishop is an Episcopal priest (an FOR member) who made his gentle bu unforgettable mark on the city of Ne York until his retirement a couple of yea ago to Hawaii, where he was shortly de tected in news pictures leading a parad of pacifists who were picketing the ja where the crew of the *Golden Rule* we lodged. This is Seabury's 1959 Lenten boo but it is equally rich in insights at an other season as well. —A. H

FILMS

Two Views of Schweitzer

ALBERT SCHWEITZER. Color, sound, 16mm 80 min. Louis de Rochemont Associate 267 West 25th St., New York 1, N.Y Rental, $00; Purchase price, $500.

ALBERT SCHWEITZER *filmstrip.* 100 col frames, 35 mm., 40 min. Erica Anderso 1860 Broadway, Room 515, New York 2 N.Y. Price, $25; price with 12" LP r cording, $30.

Louis de Rochemont's *Albert Schweitz* has received a wide showing commercial and won an Academy Award as the be documentary of 1958. Anyone who has re the great humanitarian's autobiograph *Out of My Life and Thought,* will see the film something approaching an evo tion and illustration of the book, in bo spirit and content. Necessarily the film ca not cover every part of Schweitzer's life a thought, but there are synoptic glimpses

"One of the most remarkable men of the age. . . . He is quite possibly the greatest holar of science alive." That's what C. P. Snow wrote in *New Statesman* about Prof. D. Bernal, the author of

WORLD WITHOUT WAR

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The price of *World Without War* is $5. But you can have this exciting book for 75 if you order it in combination with Anne Braden's *The Wall Between.*

In FELLOWSHIP, March 1, the editors wrote: "The intelligent Southern white knows ite well that when he tolerates segregation he tolerates something unworthy of his st values." We agree. That was one reason why we published a book by a Southern ite woman which gets to the heart of the segregation question as no book has done years. The book is

THE WALL BETWEEN

by Anne Braden

The Wall Between tells, quietly and eloquently, what happened when a Negro friend ked Anne and Carl Braden to buy a house for his family in an all-white neighbor- od of Louisville. The house was dynamited. The Bradens were arrested.

Publishers Weekly reported that the book was one of a dozen "voted the best books 1958 by a poll of booksellers and librarians." Eleanor Roosevelt called it "a most narkable story." The Reverend Martin Luther King Jr. said it was "one of the most oving documents I have ever read." The Episcopal magazine, *The Witness,* termed *e Wall Between* "a classic record of racial problems."

The book is $5—but in combination with *World Without War* only $3.75.

ONTHLY REVIEW PRESS, 66 Barrow Street, New York 14

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his childhood and scenes of Schweitzer the man revisiting his natal village of Günsbach, Alsace. The major part of the film is about Schweitzer's famed jungle hospital at Lambaréné in French Equatorial Africa. Six years in the making, this low-budget production contains a good deal of merely fair photography and some that is exceptionally good.

A pacifist reviewer must regret that no mention is made of Schweitzer's vicissitudes as an enemy alien in World War I (the Alsace into which he was born was German territory from 1870 to 1918) or of his recent appeals for cessation of nuclear tests, but such omissions do not seriously weaken the film.

For most FOR groups, the Schweitzer film would be too expensive. It is good news, therefore, that Erica Anderson, who did the photography for the film, has selected 100 frames from it and made them into a filmstrip. The narrative, also by Miss Anderson, available on an LP record, is not always clear. Many will prefer to use the printed text that comes with the strip. The level of information at which the strip functions makes it eminently suitable for use with youngsters of junior high school age, although it might also serve an illustrative purpose in conjunction with Schweitzer's autobiography or one of several books about this unusual man. —W.R.

ALBERT SCHWEITZER
CHARLES E. RAVEN
G. H. C. MACGREGOR
L. JOHN COLLINS
C. F. von WEIZSACKER
TREVOR HUDDLESTON
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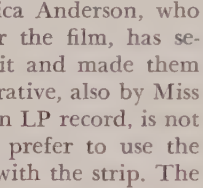

THESE ARE A FEW of the 27 contributors whose articles appear in NEW AGE FOR PEACE, a large-format, illustrated 48-page publication of the British Fellowship of Reconciliation. 50¢.

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ARMS AND THE MIND

(CONTINUED FROM PAGE 23)

sion would be effective only if their peaceful intent were perfectly clear, and if they were persisted in long enough for the other side to become convinced of their genuineness. Moreover, at some point along the line the countries would have to limit and then progressively reduce their armaments since there can be no lasting diminution of threat until this occurs. Just when and how these steps should be taken would depend on the calculation of the relative advantages and dangers of the various alternatives. The risks of the present pursuit of the will-o'-the-wisp of national security through arms are so frightful that carefully conceived disarmament moves could hardly entail greater ones. It would be essential, of course, to make these moves in such a way that we and the rest of the world clearly perceived them to be in pursuit of our national interest, not in retreat from it. This may be the nub of the problem from a psychological standpoint. If our allies, the Communist world, and we ourselves, perceived disarmament moves as a sign of loss of nerve, the results could be disastrous. But a sensible disarmament policy is perfectly compatible with a will to maintain and extend our way of life. In fact, it must be part of any national policy which hopes to achieve this end.

America's ultimate national interest is best served by the spread of freedom and democracy. I think it safe to assert that all men aspire to these goals—the human mind has always struggled mightily against being chained, even under dictatorship. Progress towards freedom is blocked mainly by poverty and fear, which make men willing to accept tyranny as the price of food and safety. Continuation of the arms race must eventually destroy us all. In the meantime while it fosters precisely those conditions of chaos, want, and fear which lead men to forego freedom. Any reduction of the fantastic psychological and economic and

rden, by helping to alleviate these con-
ions, would foster America's ultimate
ls. It would also yield immediate ad-
ıtages to us in our struggle for men's
nds. It would free enormous economic
l technical resources to aid the poverty-
icken nations for whom Communism has
greatest appeal, and should also help
pel the image of America as a militaris-
self-aggrandizing nation which now
mpers our efforts to win favorable world
inion.

Since the thought processes of all man-
d are essentially similar, a growing num-
of persons behind the Iron Curtain
st also be reaching the conclusion that
armament represents the only hope for
nkind's survival. Their influence would
immensely strengthened by a convincing
ve towards disarmament on our part,
reasing the likelihood of a reciprocal
. This could well lead to progressive
ps towards genuine peace.

Of course, disarmament is, in itself, only
partial solution to the tremendous prob-
ns created by the availability of unlim-
d power in a shrinking world. But it is
necessary aspect of the solution to these
oblems. The future offers unimaginable
ospects for human development if we
n escape self-destruction. To the extent
ıt disarmament diminishes the threat of
iversal annihilation it decreases world-
le anxiety. This would help to free the
aginations of the world's leaders to de-
e the creative social, political, and eco-
nomic arrangements that are required if mankind is to survive its present peril and go on to realize its potentialities.

A RISK WITH CHRIST

(CONTINUED FROM PAGE 16)

prospect of private bliss here and public approbation hereafter. So the Church has become an insurance company for those who want to be safe, instead of a great army marching to the conquest of the world.

The second part of the Gospel is that God not only blesses our search for His Kingdom but that He also prescribes the method to accomplish it. Jesus at the hour of crisis in His life, when men had come to take him by violence, had shown the way, and all attempts to justify other means cannot obscure His example. If instead of rejecting the way of armed defense, Jesus had raised an army, there would be today no Christian Church, and historically our Lord would be remembered if at all as just one more resistance leader who had been crushed by Rome.

The Church is being called to a great act of faith. God calls us to believe the Gospel not because our hearts are strong enough, nor because our wills are sufficiently steadfast, nor because our minds can take us all the way, but because we have looked upon the Cross, and therein we believe and rejoice and conquer. God forbid that we should glory save in the Cross of our Lord Jesus Christ.

ENDLE HILL SUMMER TERM JULY 1 THROUGH 22, 1959

LIGION OF THE QUAKER JOURNALIST—Howard Brinton
AFTS WORKSHOP—Alexandra Docili THE OLD TESTAMENT—Ruth Hays Smith
YCHOTHERAPY BASED ON HUMAN LONGING—Robert Murphy Jr.
NOTHER LOOK AT SOME CHRISTIAN AFFIRMATIONS—David Swift

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STAFF: **Howard Brinton** is director emeritus of Pendle Hill. **Alexandra Docili** teaches art and crafts at Pendle Hill. **ert Murphy Jr.** was trained in psychiatry at the Menninger Foundation, now practices in Pa. **Ruth Smith,** formerly ght at Green Mountain College, Vt., is a Pendle Hill Fellow during 1958-59. **David Swift** is associate professor of igion at Wesleyan University, Conn. **Dan Wilson,** Director of Pendle Hill, will direct the summer term.

AL COST FOR TUITION, BOARD AND ROOM is $150. Advance registration, with a fee of $5, is required. Write for ails to: Secretary, Pendle Hill, Wallingford, Pennsylvania.

LETTERS

It is **Fellowship's** policy to print all letters of general interest to its readers, within reasonable limits of space, whether they agree with **Fellowship's** viewpoint or not. You can help to keep this column a free forum by limiting your letters to 200 words.

Conscription and Expediency

Dear Editors:

I read with interest John Swomley's recent article in *The Christian Century*, "End Conscription in 1959!" and would like to raise a point of disagreement.

I am concerned with the tendency of some pacifists to oppose conscription for military reasons and this is what John Swomley does in this article. The greatest part of the article is used to show how it would be good for U. S. military might to drop conscription.

There are several good points raised, the discriminatory aspects of the present law and the fact that conscription raises havoc with the education of many men. In the last two paragraphs the real trouble with the draft is hit on the head, namely that it is military indoctrination to a great segment of our population.

The difficulty that I find with the article is that these points compose perhaps half a page of the four-page article and are tucked in so that the reader gets the distinct impression that the real reason for opposing conscription is because it is not militarily advantageous to the country any more. It seems to me that at this point we come squarely up to the biblical quotation that "Ye cannot serve God and Mammon." Either we oppose conscription on moral grounds and oppose militarism with it or we accept militarism and oppose conscription on practical grounds of expediency. —Irving Hollingshead Jr.
Rancocas, N. J.

Swomley Replies

The editor of *The Christian Century*, in asking me to write an article on conscription asked me to summarize the current non-pacifist arguments against draft extension with particular reference to the Cordiner report. Rightly or wrongly he did not want a pacifist case against the draft. Therefore I tried to do an article descriptive of current criticism. Pointedly, I introduced each discussion with phrases such as "Another criticism of conscription has come from some veterans, professors and journalists."

As for the general philosophy of how one opposes militarism, I have always believed it sound strategy to show that on non-pacifist as well as pacifist assumptions conscription and militarism are invalid. Most of my speaking and writing openly states the unilateral position. I do not think it necessary to state this in every article. —John M. Swomley Jr.

Organize the Unorganized Pacifists

Dear Editors:

It is one of my deep concerns that we w
lives have been enriched by our member
in the Fellowship of Reconciliation sh
make a more definite and continuous effo
secure new members. It is startling to re
the obvious fact that if each of us would b
in only one new member each year the m
bership would come near doubling annuall

And judging by my own experience this
really a difficult assignment. There are p
fists in every community, I am convinced,
have never been brought into contact with
FOR and its program. A friendly invitat
coupled with some selected literature and
cluding without fail a membership blank,
often secure such persons as members.
don't forget the lapsed members, who thro
simple procrastination and the pressure
other demands have failed to respond to
peals. Here again, a suggestion that they
join, coupled with the offer of an applicat
will often bring them back into the fold.

Do try this, you who want to do someth
for peace. I believe it will be rewarding
both you and the Fellowship, not to men
those you bring in, far beyond your expe
tions. Helen H. Corso
Kennett Square,

Taxes and Relief

Dear Editors:

You no doubt are aware as any of us to
problem of tax payment. We have met
problem in a way which helps to unbur
our conscience, at least in part, in this reg

We find that CARE is given about $
worth of food for each dollar contributed.
if one takes 15% of the amount he has gi
the government in taxes and sends it to CA
he has in effect given CARE a "call" on
surplus foods stockpile for the full amoun
his tax bill. Thus, if one's taxes are $100
he sends $15 to CARE, CARE then rece
$6.75 times 15 or $101.25 worth of food.

This may do little to slow down the a
race, but it surely helps get relief where
needed and shows our congressmen we are
indifferent to the needs of foreign relief.

In sending the donation to CARE one sh
specify that he wishes to have food pack
sent rather than seeds, plows, etc. as it is
the food program which the government
generously subsidizing. John and Betty C
Glen Ellyn, Illinoi

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THAT MEN MAY LIVE . . . in peace together

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The principles of the FOR are embodied in its Statement of Purpose, which constitutes an affirmation of intent rather than a precise creed. In it, members of the FOR are agreed in the following:

- They refuse to participate in any war or to sanction military preparations; they work to abolish war and to foster good will among nations, races, and classes;
- They strive to build a social order which will suffer no individual or group to be exploited for the profit or pleasure of another, and which will assure to all the means for realizing the best possibilities of life;
- They advocate such ways of dealing with offenders against society as shall transform the wrongdoer rather than inflict retributive punishment;
- They endeavor to show reverence for personality—in the home, in the education of children, in association with persons of other classes, nationalities, and races;
- They seek to avoid bitterness and contention, and to maintain the spirit of self-giving love while engaged in the struggle to achieve these purposes.

All persons, regardless of race, sex or religious affiliation, who conscientiously support this affirmation of purpose, are invited to become members of the Fellowship. Membership is not conditional upon contributions of money. However, contributions are invited and are deductible for income tax purposes. For a free copy of the full Statement of Purpose (with membership application), write to Box 271, Nyack, New York.

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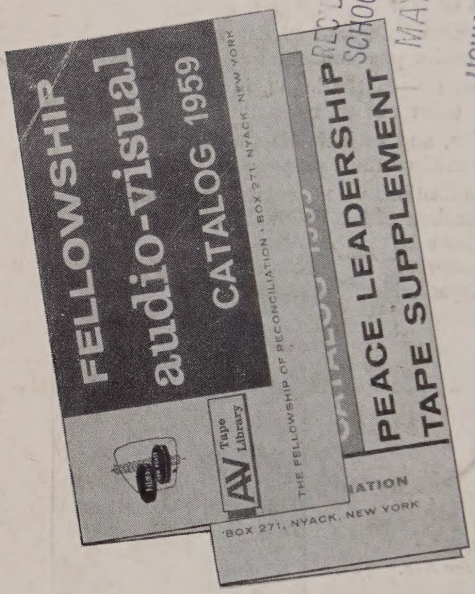
Hear Ye! Hear Ye!

AT LAST THE FELLOWSHIP AUDIO-VISUAL CATALOG IS O PRESS, AND WITH IT A SPECIAL PEACE LEADERSHIP TA SUPPLEMENT.

RECEIVED OFFICE OF RELIGION MAY 1959 SCHOOL OF RELIGION HOWARD UNIVERSITY



Since last summer's A-V Workshop, Fellowship's Tape Library has grown by le and bounds. We literally can't keep up wit —no sooner is the latest listing printed but r tape recordings come knocking at our door. this writing, among those waiting to be lis are a speech by Dr. Jerome D. Frank on psychology of nuclear deterrence, a dramat tion of William Robert Miller's story, *mageddon Ltd.*, and an anthology of *Poe for Peace* read by Foy Van Dolsen.

The FELLOWSHIP AUDIO-VISUAL CATA offers a descriptive list of fourteen 16-m motion pictures including *Alternatives* *Walk to Freedom;* a Fellowship Filmst *Venturing Beyond Violence;* and sevent tape recordings. The tapes are priced at $3 each, but may be rented for $1.50. Am them are two radio dramas by Alfred Has —*Miracle on Jay Street* and *Undergro Pastor*—each timed to exactly 14 minutes for broadcasting on local radio stati Speeches and forums make up the balance of the list; among the speakers are Rol H. Bainton, Albert Bigelow, Henry H. Crane, Nels F. S. Ferré, Hildegard Goss-Ma Alfred Hassler, Ralph Richard Keithahn, Martin Luther King Jr., A. J. Muste William Huntington, Glenn E. Smiley, John M. Swomley Jr., André Trocmé, and E Warner.

The PEACE LEADERSHIP TAPE SUPPLEMENT lists and describes ten recordings m during last winter's two training sessions. Speakers include Harrop A. Freeman, Rich B. Gregg, Lowell N. Hazzard, Charles R. Lawrence, A. J. Muste and John M. Swom Jr. If you were unable to attend those important training programs, the next best th is to order some of these tapes and build your own local study session around th perhaps with *Armageddon Ltd., Poetry for Peace, Miracle on Jay Street* or *Undergro Pastor* to round out an evening or weekend of listening. There are numerous ways th tapes can be used by FOR groups or to acquaint non-FOR people with the dimensi of pacifism. If you own or have access to a tape machine, you will want to send for y free copies of the 1959 A-V Catalog and Supplement now!

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